

BOOKS FOR SUMMER SCHOOLS.

BOOKS FOR SUMMER SCHOOLS. The Book for Reading and Spelling, by Mr. Worcester's Primer are aware of in rendering these usually "dry subjects" easy, and to them it is sufficient to say that the same simple and attractive character as the

Book for Reading and Spelling; with simple hints for avoiding common errors. The plan of this book; it is just such a one as we hope it will be adopted in every school in the Evening Gazette.

Lessons for Primary Schools. Additions have been made in the present edition at the request of the Committee for Primary; and in consequence, it has been adopted by the Committee, as the common reading book in

English Grammar, with Progressive Exercises in Latin Prose. The book is published by the Boston Association of Instruction, and is sold by the Author, as follows:—

For the instruction of young children in the common schools, than any other with which I am acquainted.

Today, with copperplate engravings.—This is a very popular introduction to the study of

Arithmetic.—Peter Parley's method of teaching children. This work is a plan at once altogether natural. It consists of a series of simple questions and answers, which are so familiar to childhood, that the

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ZION'S HERALD.

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BOSTON, WEDNESDAY, AUGUST 17, 1836.

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BENJ. KINGSBURY, JR., EDITOR.

David H. Ellis, Agent.

JOURNAL OF GENERAL CONFERENCE.

(Continued.)

Monday morning, May 23d.

Conference met according to adjournment—Bishop HEDDING in the chair.

(The following resolution passed yesterday, but omitted in the journal of that day, is here inserted.)

On motion of A. Griffith,

Resolved, by the delegates of the several annual conferences, in General Conference assembled, That in view of the increasing infirmities of Bishop Hedding, that he be at liberty to exercise his own discretion in laboring at those times, and in those places, which he shall judge most convenient and practicable, in the discharge of the duties of his office for the four years to come.

This resolution was adopted unanimously.

Tuesday morning, May 24th.

Bishop ANDREW in the chair.

On motion, the order of the day was called for, and the Conference resolved to go into the election of three additional superintendents. The list was called, and the votes taken, 153 voters being present. On counting the tickets, Beverly Waugh obtained 85, and Wilbur Fisk obtained 73 votes, which being a majority of the voters, they were declared duly elected. The Conference then proceeded in the election, and after balloting the sixth time, Thomas A. Morris obtained 86 votes, which being a majority, he was declared duly elected.

On motion, the Conference resolved to go into the election of a resident Missionary Secretary, and balloting, Nathan Bangs obtained 94 votes, which being a majority of the voters, he was declared duly elected.

On motion, the Conference resolved to go into the election of the principal Editor at New York, and on the second balloting Samuel Luckey obtained 83 votes, and was declared duly elected.

On motion, the Conference resolved to go into the election of assistant Editor in New York, and on the second balloting, John A. Collins obtained 89 votes, and was declared duly elected.

Three o'clock, P. M.—Bishop SOULE in the chair.

On motion, the Conference resolved to go into the election of a principal Agent of the Book Concern at New York, and on counting the tickets, Thomas Mason obtained 103 votes, and was declared duly elected.

On motion, the Conference resolved to go into the election of the assistant Book Agent at New York, and on counting the tickets, George Lane obtained 83 votes, and was declared duly elected.

On motion, the Conference resolved to go into the election of a principal Editor of the Western Christian Advocate, and on balloting Charles Elliott obtained 79 votes, which was a majority, and was declared duly elected.

On motion, the Conference resolved to go into the election of an assistant Editor of the Western Christian Advocate, and on motion, the Conference determined to elect by nomination. William Phillips was nominated, and on taking the vote, declared to be duly elected.

On motion, the Conference resolved to elect the principal Book Agent in Cincinnati, by nomination and election. John F. Wright was nominated, and on taking the vote declared to be duly elected.

On motion, the Conference resolved to go into the election of an assistant Book Agent in Cincinnati, and on the second balloting, Leroy Stormost obtained 90 votes, and was declared to be duly elected.

On motion of N. Bangs,

Resolved, That the Book Committee and Book Agents at New York shall have authority to employ additional help in the editorial department, until the editors are ready to enter upon their work.

On motion,

Resolved, That a pamphlet, circulated among the members of this Conference, purporting to be an "Address to the General Conference of the M. E. Church, by a Member of that Body," containing reports of the discussion on modern abolitionism, palpably false, and calculated to make an incorrect impression on the minds of some of the members engaged in the stores of discussion, is an outrage on the dignity of this body, and meriting unqualified reprehension.

WM. WINANS, J. STAMPER.

It was moved and carried, that the above resolution be laid over until to-morrow.

Orange Scott avowed himself to be the author of the pamphlet above alluded to, and as he considered himself under obligations to defend himself, requested a copy of the above resolution, which, on motion, was granted.

Wednesday morning, May 25th.

Bishop HEDDING in the chair.

The chairman of the Committee on Revision presented and read a report, which on motion was adopted as follows:—

Your committee were directed to prepare a note explanatory of the word "abolition," as found in our baptismal service, on p. 109, chap. 3, sec. 2. They offer the following to be appended in a note on the bottom of the page where the said word occurs, viz:—

By only catholic Church, is meant the Church of God in general.

By our committee were also required to amend the proviso, which permits a Bishop to appoint a preacher for more than two years in one place, as to include in its provision the Book Concern at Cincinnati. Accordingly they recommend that the words, "Book Agents and Editors at Cincinnati," be introduced into said proviso, (chap. 1, sec. 4, in the 2d answer to 3d quest.) immediately after the word "Journal."

Respectfully submitted, T. SPICER, CH.

The Committee on Revision reported to the Secretary such amendments as the Conference had adopted.

On motion, the report of the Committee on the Chartered Fund was called up and read.—On motion,

Resolved, That we now fill the vacancies in the Board of Trustees.

The Conference accordingly proceeded to set on the nominations of the Board, and elected Philip Eisenbury to fill the place of Rev. Thomas F. Sargent, deceased.

Michael S. Johns to supply the place of Joseph L. Inglis, deceased, and John F. Walker to supply the place of William Lower, resigned. On motion, the report was then adopted.—one hundred in favor, and one against. Several members of Conference present did not vote.

The Committee respectfully recommend to the General Conference the adoption of the following resolutions:

1. Resolved by the delegates of the annual conferences of the M. E. Church, in General Conference assembled—

two thirds concurring—that the Trustees of the Chartered Fund of the M. E. Church in the United States of America, be, and they are hereby authorized and directed to sell and transfer all the stock held by said corporation in the Philadelphia and Lancaster turnpike company: and that they invest the moneys arising from such sale in such manner and way as they shall believe will be more for the interest of said corporation.

2. Resolved, &c.—two thirds concurring—that the Trustees of the Chartered Fund of the M. E. Church, be, and they are hereby directed to apply to the Legislature of Pennsylvania for an amendment to the charter of said corporation, so as to strike out the whole of the 5th article in the original charter, and insert in lieu thereof, "That it shall and may be lawful for the said Trustees, or a majority of them, at any time, when they shall deem it expedient, to sell and convey any real estate which now is, or hereafter may become vested in said corporation, and to sell and transfer any personal estate of which the said corporation is or may hereafter become possessed—and that they invest the moneys arising from such sale or sales in such manner and way as they shall consider most beneficial for the said corporation."

3. Resolved, &c.—That in view of the small amount of capital of the Chartered Fund, and of the importance of increasing it, the several annual conferences be recommended to adopt immediate and efficient measures for its enlargement.

The consideration of the report on the allowance of preachers was then resumed, an amendment offered, which was lost, and after several remarks, it was moved and carried to postpone the re-consideration indefinitely. The report, as adopted, is as follows:—

Your Committee on the allowance of ministers, having had the various subjects presented to their attention by your order under consideration, would beg leave to report in part as follows—that in their opinion it would be inexpedient at the present time to make any alteration as to the amount of allowance as now set forth in the Discipline.

They would, however, respectfully present to your consideration the propriety of striking out in Part 2d, sec. 4th, the 1st, 2d, 4th and 5th rules, and the insertion of the following, viz:—1st. The annual allowance of the married travelling superannuated and supernumerary preachers and the Bishops shall be two hundred dollars and their travelling expenses. 2d. The annual allowance of the unmarried travelling superannuated and supernumerary preachers and Bishops shall be one hundred dollars and their travelling expenses.

They would also recommend that rule 3d, same section, be amended by adding "or Bishop" after the word preachers, and that rule 6th, same section, be amended by adding "and the Bishops" after the word preachers—and that the 6th paragraph of same section, page 178, be amended by adding at its conclusion the following words:—and to apportion his entire claim among the different circuits and stations in the district according to their several ability."

Your Committee would also recommend the following as a new rule, to be added after the 6th rule, Part 2d, section 5th, "Each annual conference in which a Bishop or Bishops may reside, shall annually appoint a committee of three or more, whose duty it shall be to estimate the amount necessary to furnish a house, fuel, and table expenses for said Bishop or Bishops, and they be authorized to draw on the funds of the Book Concern for said amount."

Your committee would further report that the following may be added at the close of Part 2d, section 1st, page 158, to wit, "their widows and orphans."

On motion, of John Early, the resolution offered by W. Winans, and laid over yesterday, was called up and read. Orange Scott addressed the Conference in a speech of considerable length, and Wm. Winans made a few remarks in explanation.

Conference then adjourned until 8 o'clock, P. M.

[To be continued.]

[From a Correspondent.]

Newbury, July 29, 1836.

BROTHER KINGSBURY.—What special means should be used in behalf of the young men connected with our church? I proceed to reply, in the fourth place, that it is time there were among us, a powerful EDUCATION SOCIETY, to assist our indigent young men who are desirous to qualify themselves for the ministry.

We need ministers. Would that there might be a thousand presented to our conferences the present year! If we could not find employment for so many at home, we would bid them go abroad, where the fields are white unto harvest, and calling this moment for hundreds of thousands of laborious reapers.

Secondly, we need ministers not only of sound piety, but soundly educated—and too soundly educated they cannot be. Then they must have the means of educating themselves. It is impossible for these youths to go to the High School, or to the College for nothing. Certain little bills against them will periodically make their appearance, and they must be met; and the means for this are indispensable. But, as I hinted in my last communication, there is among us many a youth of great promise who cannot command these means, and knows not how they are to be obtained. Our brethren of other denominations have waked up to this subject. They have felt the importance of securing, for the benefit of the race, those inestimable abilities which, but for the encouragement held out by the hand of benevolence, had slumbered on in the vale of poverty, and never been called forth to holy, powerful, and salutary action. Contemplate, for example, that noble monument of Christian benevolence, the American Education Society. It appears from the society's last report, that within the last twenty years, no less than eight hundred ministers have, by its direct instrumentality, been introduced to their field of labor; and that during the last year, it has rendered assistance to one thousand and forty youths, who are in preparation for the ministry. Now can any reasonable man find any fault with all this? Is there not something very good—something very noble and godlike here? Can it be possible but that such an institution must be destined to exert immense power, and to tell largely among the means of a world's conversion?

I contend that there ought to be a similar society in our own denomination; and it is no matter how soon it is in existence. I presume not now to say in what shape such an institution should exist; I only say that it is high time, I believe, there were a powerful combination in our church, for rendering assistance to indigent pious youths, of our denomination, who wish to prepare to preach the gospel. It is true, the American Education Society, very benevolently extends its privileges to youths of all evangelical denominations, and several Methodist young men are at this time under its patronage. Still to those at all acquainted with the rules of that society, there will occur several obvious and weighty reasons why it would be far better for us, that a similar society should exist among ourselves, and upon principles more nearly corresponding with the genius of Methodism.

As I ponder this subject, I marvel that it has received so little attention in our church. With the exception of the N. E. Conference, I am not aware that any thing like an education society exists throughout our denomination in this country. Hence, numbers of our pious youths who feel desirous of an education preparatory to preaching the gospel, are called to encounter almost insurmountable difficulties. If they look to their friends, those friends are poor, and unable to help them. If they look to the church, they discover no resources there, for that church, alas, has not learned to assist them, nor realizes that she has any duty of that kind to perform. Mark that young man of lofty views and feelings—his large soul panting, like an apostle's, for the world's redemption. He longs to

go forth and bear a part in the great work of bringing his lost race to glory. Yet, ere he goes, he would be stripped for the race—he would be completely harnessed for the battle. He would tarry at Jerusalem until he should be endowed with power from on high—he would be waiting in no qualification whatever, that would be useful to him in saving souls. But the means are wanting whereby some indispensable qualifications are to be attained. Meanwhile the church is looking on; aye, the church, whose duty it doubtless is, to send the gospel around the world at once—the church, that is the light of the world, the salt of the earth—the church, that prays every day for the universal spread of the gospel—that prays the Lord of the harvest, that he would raise up, qualify, and send forth laborers—the church, that professes to be well-pleased of man—the church, I say! she is looking upon that young man; but with all her holy professions of holiness and benevolence, does she put a single copper in her hands, to assist him to become prepared to save his fellow men? Oh, my brethren! what will avail all our prayers and professions, while unaccompanied with corresponding effort? A noble remark was that of a certain minister, while addressing recently one of our benevolent societies. Speaking of those who pray, without making further efforts, "I would rather, (said he) have one dollar than all their prayers, as proceeding from such spirits."

Will it be wrong in me, though a child, to suggest the idea of an Education Society to my brethren of the New Hampshire Conference? And might it not be a subject worthy of some deliberation and action by that body, at its next annual meeting? And what if I should dare to suggest further, that among all the benevolent objects for the promotion of which we might be disposed to combine, there is probably no one that would exert a more direct influence to fill up our conference with able and useful young men, and benefit the cause generally, than the formation of efficient education societies, throughout all our circuits and stations. I grant that the plan is novel—at least with ourselves. Still, if we, the preachers of the gospel, do our duty, I have not a doubt of its practicability, nor a doubt of its great utility. I start not at novelty, be it accompanied with sound reason and propriety. All our benevolent associations were once a novelty. And I hazard the remark that a great deal more of novelty must and will present itself, before the world shall be converted to God. We may talk about the "good old way," and imagine that in this way all things go prosperously onward. But let it be remembered, that the good old way would not regenerate the world in ten thousand years.—But I long to see the conversion of the world before I die; and where is the Christian that has but a spark of holy fire within his bosom, but responds Amen, to such a wish? Well, then we must awake! Awake we must, I say, despite of all the frigid cautions and calculations of the worldly and the lukewarm. We must have something new. If it be a new thing for us to be filled with the Holy Ghost, we must, nevertheless, be filled. If a sanctified and holy church be a novelty, then let the novelty exist; and would that it had already transpired! If it would be something new for every Christian to adopt the sentiment of Henry Martyn, "To live wholly for the glory of God in the salvation of souls," still let such a glorious era be introduced, and the sooner the better. Let the present church of God on earth arise en masse, and make one immense—one unyielding effort, and triumph would ensue. Satan would fall like lightning. The conquests of the cross would be unpeopled and glorious, while soon would a voice be heard, charming as the music of heaven, saying, "The kingdoms of the world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

Now, beloved brethren, I propose that we have the world converted, if possible, before we go hence. Eternal glory awaits us. We are hastening away to endless rest. Even now, heaven hovers in view, and lovely are the breezes that oftentimes breathe upon us, to cheer us up the rugged way. We expect to be the Lord's to all eternity. Let us and ours be faithful his while, for a day or two, we abide on earth. Let us fill up our souls with the best idea of a world forever saved! On this let us fix our eye, without for a moment losing sight of the goal, and if in race so glorious we run our lives away, we shall at least make sure of a crown incorruptible and un fading.

I pray that I may be pardoned such a digression. Of what I would say, this is the sum.

The world needs hundreds of thousands of sound, well educated preachers of the gospel.

There are many youths among us that would become such, but they have not at command the means of education.

The church is able to render these young men more or less assistance, and the Lord has made it the duty of that church to be interested in the multiplication of ministers of the gospel. Luke x. 2.

It follows, if I mistake not, that the church should furnish all the means in her power to aid in the education of such of her indigent young men as promise to be useful as ministers of the gospel.

C. ADAMS.

FOR ZION'S HERALD.

CALL TO THE MINISTRY.

BROTHER KINGSBURY—I saw in the Herald of 13th of April last, some remarks from a writer in Newbury, Vt., on the subject of a call to the ministry, which, ought, perhaps, to have a more special notice than merely to peruse them. I have waited for an able pen to answer those remarks, but, having waited in vain, I wish you, if consistent, to publish this. I would on no account say anything to discourage those who ought to enter the ministry, but I think it desirable to have correct views on this point, and not to run before we are sent. Considering the piety, intelligence, influence and usefulness of this writer—being acquainted with him—it is with much deference that I differ with him in opinion. As a theologian, I believe him to be in general, correct and sound. But let us see whether he is sound on this subject. He says,—

"I readily grant that an individual must be called to the work of the ministry," &c. "But let such an one, [that is, if I understand him, one who refuses to preach because he thinks he has no call,] sit down and take a careful survey of the wants of the world," &c. "And if by all means which he might possibly use, he might save some, would he not long to do so? Would he not be inwardly moved?"—and "by the Holy Ghost?" He says farther, "I venture the inquiry, whether any young man of piety, of good common sense, and a tolerable capacity to communicate—would be doing wrong, or, if you please, would not be doing his

duty, immediately to make preparations for the gospel ministry?"

If I understand this brother's language, he thinks that any and every young man of this description, would be called of God to preach, provided he would take the course he has proposed; and concludes, therefore, that such young men ought immediately to make preparations for the gospel ministry, without a special call.

I admit that "the laborers are few" and ought to be increased. And I believe there would be an abundant supply, were the right means faithfully used. I think the church ought not only to make a general prayer to God for more ministers, but that we should pray that particular individuals may be called of God to the ministry. But I would by no means have any one engage in the work of the ministry until he is convinced that the Lord says so. That God does not desire every pious and eloquent young man to preach, is evident.

1. Because such men are necessary for civil rulers; which I presume will not be denied. The prophets, apostles, and ministers in general, have held no office as civil rulers. And for obvious reasons, it would be improper for them to do so.

2. We need such men for leaders, deacons, and stewards in the church; which is proved by Acts vi. 2—5.

3. Suppose all the intelligent and influential young men in the Methodist Church should become ministers of "the word," whom should we find for leaders and stewards in this church? For these offices, we need men "full of the Holy Ghost and wisdom," as we have seen from Acts vi. 2—5.

3. There is nothing in the Bible, to my knowledge, that favors the sentiment I oppose; but on the contrary, we learn that individuals had no special call; and that "no man taketh this honor to himself but he [Christ] that is called of God," &c. Heb. v. 4. If Christ did not preach without a special call, man should not.

Again, this writer says, "I am not prepared to subscribe to the opinion, that no one must enter the ministry, or prepare to enter the ministry, until he actually feels himself forced to do so; or until he feels, that he is unto him if he preach not." But I ask, how can a man feel otherwise, if it be his duty to preach? Shall we adopt the dangerous sentiment of the Universalist, that whether one does his duty or not, he will escape the wo? Does not every Christian feel, in regard to his duty, who is me if I do it or not?

After all, it is my sincere prayer, that the pieces on the subject of a call to the ministry, by this person, which have been published in Zion's Herald, may lead our pious youth, and the whole church, to meditation, prayer, and fasting, and that the result will be a great increase of devoted and zealous gospel ministers.

CONNECTICUT VALLEY.

July 30, 1836.

FOR ZION'S HERALD.

TO REV. D. I. ROBINSON.

NO. II.

VERY DEAR BROTHER—From the character of your second letter to me, I cannot notice it at all. Your third is more respectful, and as it is the most important point in settling the subject of consideration between us, and as I presume it is the best you have upon the subject, I trust my review of it may be final, by which you and others will concede that my ground is tenable—yours vain.

1. You totally fail in your proof on inalienable rights. You assume what you have not proved. Your conclusion is not from your premises. Your argument is this:—"God has guaranteed to man the lesser, (i. e. inalienable rights) therefore he must have guaranteed the greater," (i. e. inalienable rights.) Now, as the greater cannot be involved in the less, there is no logician unless he be palpably "ignorant or odd," that could conclude, because inalienable rights are guaranteed, your conclusion is correct. Therefore my objection is valid, your "naked assertion" notwithstanding.

2. It is clear that the laws of God which guaranty "any right," do not guaranty inalienable rights for which I contend, but has special enactments the reverse, Lev. xxv. 46. Hence your argument, if argument it should be called, proves nothing.

3. Therefore God in his legislation, on your ground and not mine, is arrayed against himself.

4. You are equally unfortunate in your attempt to prove "inalienable rights" from man's moral obligation to "worship God." Your argument is this:—"Man ought in moral right to worship God; therefore man has inalienable rights that

A GOOD WIFE IS A GOOD THING.

A good wife is a being selected by a benign providence to scatter the roses of contentment, and strew the dark and serpentine paths of life with the choicest, the most fragrant flowers; and is truly the "last best gift of God to man." Formed to cheer, to allure, and fascinate the whole soul of an affectionate husband, she can at any time transmute a portion of her own spirit into his, and by the powerful magic of a smile, change in a moment the bitter draught of his existence to dreams of the most delicious nectar.

She is the centre of the powerful attractive system, in which revolve, with uniform motion, all the bewitching graces, all the home-born delights of refined and tranquil love. She gives a new charm, and adds an exquisite delight to all the blandishments of social life. Solitude is a stranger where she dwells; and melancholy, pausing over his mournful story, dares not approach her consecrated mansion.

She is the silver wand which chases away the demon of sorrow, and restore the sunshine of her soul. In her right hand, health, happiness, and dawning honors; and in her left, an inverted mirror, reflecting the loveliest objects in creation.

A good wife will soften the asperity of thy temper, and smooth thy brow, clouded with sadness. She will kindly watch over thy bed of sickness, and whisper in soft accents, the language of consolation to thy drooping heart. She will form thy mind to generous exertions, and make thee nobly emulous of real greatness; and when the last flash of life's expiring lamp have quivered out their little moment, her tears will moisten the clay-cold form; and her prayers ascending for thy final happiness will gently wait thy disembodied spirit to the garden of the Paradise of God.

SLAVERY IN BRAZIL.

The following are extracts from a letter of Rev. Justin Spaulding, of Maine, Methodist Missionary to Rio Janeiro, dated May 6.

Every thing here presents a strange appearance, especially to a New Englander. The negroes do little work, both in doors and out. Though some of them are not more than half clothed, yet they appear cleanly; more so than many of the free negroes of New England. It is surprising to see what loads they carry, and how nicely they balance upon their heads. There appears to be several grades of them. Some do the work in the house, some carry goods from place to place, some water, some coffee in large bags, some hauling trunks, &c. What we do in the States with horses and oxen, is principally done here by negroes. I cannot describe to you fully, if I would, their appearance as they carry by their bags of coffee. They go, generally, in companies of ten; one is their captain or leader; one or two carry a rattle box, holding, perhaps, one or two quarts, which they shake continually, and all sing a sort of song, well nigh as loud as they can; and thus they go upon a sort, as we sometimes say, of moderate, long, dog-trot, keeping exact time—the rattle, the sing song, and the step.

These are all slaves brought from Africa. They pay their masters about thirty cents, or twenty-five cents per day—all they earn over is theirs. Many have in this way actually purchased their freedom and some of them returned to their own country—others are going. There are many different tribes of them and singularly distinguished by different signs or marks. Some of them have, from the top of the forehead down to the end of the nose, what has the appearance of a string of large warts; others have large scars, some on the chest, some on the forehead, arms, back, &c., done with knives, or burning irons, and by their own mothers, when they were infants, to improve their beauty. The slave trade is now prohibited in this country by law. Yet, notwithstanding I am told there are many inhuman, diabolical wretches engaged in it, smuggling them every month. It is intimated that the subject of the emancipation and colonization of those who are now here, will come up before the national council, now in session.

ADVANTAGE OF BENEVOLENCE.

A Piedmontese nobleman, into whose company I fell at Turin, (says Mr. Rogers of Italy,) told me his story without reserve, as follows:

"I was weary of life, and after a day such as few have known and none would wish to remember, was lounging along the street to the river, when I felt a louding check; I turned, and beheld a little boy who had caught the skirt of my cloak in his anxiety to solicit my notice. His look and manner were irresistible. Not less was the lesson he had learned. 'There are six of us, and we are dying for food.' 'Why should I not,' said I to myself, 'relieve this wretched family? I have the means, and it will not delay me many minutes. But what if it does?' The scene of misery he conducted me to I cannot describe; I threw them my purse, and their burst of gratitude overcame me. It filled my eyes; it went as a corial to my heart. 'I will call again to-morrow,' I said. 'Fool that I was, to think of leaving a world where so much pleasure was to be had and so cheaply.'

Dr. Johnson gives the following excellent illustration of benevolence:—"Of riches it is not necessary to write the praise. Let it however be remembered, that he who has money to spare, has it always in his power to benefit others; and of such a power a good man must always be desirous."

LIFE.

Life is short. The poor pittance of seventy years is not worth being a villain for. What matters it if your neighbor lies in a splendid tomb? Sleep you with innocence. Look behind you through the track of time; a vast desert lies open in retrospect; through this desert have your fathers journeyed; wearied with years and sorrow they sunk from the walks of man. You must leave them where they fall; and you are to go a little further where you will find eternal rest. Whatever you may have to encounter between the cradle and grave, every moment is big with innumerable events which come not in slow succession, but bursting forcibly from a revolving and unknown cause, fly over this orb with diversified influence.—Blair.

EAR RINGS, NOSE JEWELS, &c.

A letter from an American lady in England says, that during her stay of some months, she had not seen a lady with earrings! and this is the centre of fashion—London!

The progress of civilization is slow but sure; earrings have at last followed nose-rings to the receptacle of things lost upon earth. Patches and "pant an inch thick" long since disappeared, and plucking the eye brows is now little practised among the ladies, except by those of the South Sea Islands. Little by little, and step by step, it is discovered, that nature can make a tolerable good looking head and face, without having the aid of art to furnish up her handiwork. This, however, has not yet been established completely as regards the body, but that the time will come, say in a century or two, when that problem will be solved in the affirmative, is not to be doubted; and curved spines, and dyspepsia, liver complaints, and consumptions, will be no longer incurred, in the attempt to teach dame Nature the proper method of shaping the human frame. We are first in the race of human civilization, though our education is not finished, as they say at boarding schools; and by looking at those behind us, we may see the gradations through which we have past. The Indians at the northward flatten the heads of their children to give them a genteel appearance. The people of Japan blacken their teeth; and ear-rings, nose-rings, and toe-rings, as well as armbands and anklets, are fashionable among those styled savages in all countries. Of these we are much in advance, as is proved by the gradual abandonment of ear-rings, which will be thorough, now that the fashionable of England have given them up. In a few years it will be thought as ungentle to be seen with such pendants,

as it would for a lady to walk up Chestnut street in the finery of an Esquimaux bride—dipped in train oil, and clothed in the entrails of a whale, such being the method adopted by the fair of that tribe to render themselves peculiarly attractive to their lovers.—Philad. Vade Mecum.

ZION'S HERALD.

BOSTON, WEDNESDAY, AUGUST 17, 1836.

FAREWELL.

Reasons have occurred, not necessary to name, which have induced us to send in our resignation as Editor of this paper, to the Directors of the Boston Wesleyan Association. They have not yet appointed a substitute. Until that is done, Mr. WILLIAM C. BROWN—a gentleman well known to our readers—will have charge of the columns.

Our readers will be assured of the warm and abiding desire of our heart for the success of the Herald. It is a satisfaction to us to know, that during the two years we have had the charge, it has gained more than a thousand subscribers, and considerably sunk the debt of the Association. We have doubtless erred in many things, but never intentionally. Over these errors, we trust the blessed, seamless garment of benign CHARITY—thatspirit, disembodied spirit of true Christianity—will be thrown like a mantle. FAREWELL!

MARIA MONK.—The disclosures of Maria Monk, among the great body of Protestants in this country have obtained universal credence. The narrative, which is a plain unvarnished tale, bears intrinsic marks of unexaggerated truth. We have said universal credence, notwithstanding there are a few political papers, which affect to have no belief in Maria Monk's statements. But we have no doubt, that in their hearts they have a firm belief in the truth of her book.

We warn the Roman Catholics against the pretended sympathy of these ultra political journals. It is a deep laid plot, by playing upon the credulity of Roman Catholics to secure their votes, at the political elections. Further than this, they do not care a fig for them; and if it would advance their political ends, they would see them all go to perdition, at once.

At what a lamentable point have we arrived, when the leading political papers, show no hesitancy at sacrificing truth, to the shrine of demagoguery. And yet these men style themselves patriots, and, with trumpet voice, denounce every one who differs from them.—

The Christian Advocate and Journal gives the following answer to the question we recently published signed, "ONE OF THE FOURTEEN."

AN INQUIRY ANSWERED.

A correspondent in a recent number of Zion's Herald, over the signature "One of the Fourteen," thus interrogates the editors of the Christian Advocate and Journal:—"Why an important omission appears in the Journal of the late General Conference, as published in the 51st number of that (this) paper?"

We cannot account for the omission, if any exist. We have compared the statement in the number of the Advocate and Journal referred to with the Journal of the General Conference in the case, and find it a literal copy thereof in every part and particular.

"One of the Fourteen" ought to have objected to the journals when read in conference, if they do not contain the facts as they transpired.

BROTHER KINGSBURY.—At the late Conference at Springfield, a Committee on Finance, appointed at Lynn, in 1835, reported, and the report was adopted. The Chairman was directed to furnish a copy of the resolutions for publication in Zion's Herald, and I now forward them, together with the following observations on finance. The resolutions you will of course publish, as it is the will of Conference; but the responsibility rests alone on me, for the observations. If you should see fit to publish them, you will greatly oblige a friend, and I trust confer a favor on your preachers and people in New England.

J. W. HARDY.

ESSAY ON FINANCE.

When Methodism was first introduced into the United States, the rule establishing the salaries of preachers and their wives was established, to give each preacher, whether, effective, supernumerary, or superannuated, \$60 per annum; and the wife or widow of a preacher the same. A small allowance was made to the children of traveling preachers, until they should arrive at the age of fourteen. I think, (if my memory serves me) that each child was allowed fourteen dollars under seven years of age, per annum,—and eighteen, under fourteen years. It was the design to allow no one more than was thought necessary, with the strictest economy, to give a bare living and then to provide for them in old age, as also for their widows and orphans, without embarrassing them with the care of property. And this has ever been the policy of the Methodist Episcopal Church, so far as I can understand. But as money has depreciated in value, both food and raiment has cost more, and to give them their living, it was found, after some years, that it was needed to give them more. It was accordingly done, and the salary raised to \$80, which continued to be the allowance until the year 1812, (I think) when it was raised to \$100 for each preacher, preacher's wife, and the widow of each preacher, and for the children, each under seven, was allowed \$16 per annum, and over seven, and under fourteen years of age, \$24. Other arrangements have since been made for orphans and motherless children at different times since 1812, but the salaries have continued the same. See Discipline, last edition, part second, section 4, p. 166.

In order to meet the demands of preachers and their families, a system of finance was established in the early days of Methodism. Collections were raised in large towns and cities in all the classes, weekly and quarterly, and annually, in the public congregations, to make out the allowance of the preachers; and often it became necessary to take up public collections quarterly. But in New England, where the people from time immemorial had been subjected to taxation to support the gospel, the system of contribution was not altogether agreeable, and a system of subscription was generally, or at least, extensively substituted, and although the preachers did not generally receive their full quaterage, yet, with strict economy, their wants, and those of their families, were generally met; and the trifling dividends from the chartered fund and Book Concern, afforded much relief to superannuated and supernumerary preachers, and to the widows and orphans of preachers.

But in the year 1816, the General Conference learned by petitions from different parts of the continent, that in some places the allowances of preachers was insufficient to give them a comfortable support, and that our people were both able and willing to do something more than to pay the regular quaterage. To remedy this they established a system to raise additional supplies for house rent, fuel, and table expenses. If I rightly understood the committee who reported the bill, it was never expected by them, or the General Conference at that time, that the estimate for table expenses would ever be anything more than a supplement to the regular quaterage, and that no additional allowance would be made in any place where the committee might think that the quaterage would give the preacher and his family a comfortable support; and it was thought: "e the time, that the bill that passed the General Conference guarded the collections or subscriptions effectually, so that no collection or subscription that had heretofore been appropriated for quaterage, would be otherwise applied until the quaterage should be made up. For the rule, after pointing out the way to

a committee to make an estimate, says, that "The stewards shall provide by such means as they may devise, to meet such expenses, in money or otherwise: provided the stewards shall not appropriate the moneys collected for the regular quarterly allowance of the preachers, to the payment of family expenses." See Discipline, part second, sec. 5, p. 173—last edition.

In the New England Conference a very different system has been pursued, which has, in the opinion of some, done much harm in its operations. Committees have been appointed, and estimates have been made to considerable amounts, and in some instances sufficient to give preachers and their families their entire support, and some committees have said that they had no thought of raising quaterage at all, and every effort has been made to pay the table expenses; and in some instances the travelling expenses, (which should always be paid first of all) have been left unpaid, and preachers from good appointments have gone to conference with their entire claims for travelling expenses and quaterage; and many, after all that they have received from their appointments, have shared, according to the size of their families, with the superannuated and supernumerary, and with the widows and orphans of preachers. By this course the sick and worn out, with the widow and fatherless, have been left almost entirely destitute. For while a worn out preacher in the New Hampshire Conference, (where a system is practised according to Discipline,) receives from \$100 to \$150 per annum, one in this conference with the system we have practised, receives from \$12 to \$30. Thus the infirm, the sick, the widow and fatherless, are left to suffer by our departure from Methodism. And the single man, stationed on a circuit with the man of a family, fares but little if any better than the worn out preacher, the widow and fatherless.

The circuit and station also suffers in character from such a course; for the Discipline makes no provision for the application of any of the regular funds to any other object than to make up the regular allowance. Hence no inquiry is made about the amount received for table expenses, and if the preacher receives little or no quaterage, although he may have received a large amount for table expenses, and private presents, the conference may know nothing of the matter, and by this means very unstable men are sometimes appointed to fill circuits and stations because the Bishop is ever unwilling to send a family where they would be likely to suffer. Hence, brethren, if you regard your own interest, "be just before you are generous:" first pay the preacher's travelling expenses, then his quaterage, house rent and fuel. Then, if he has need and you are able, add to his quaterage something for table expenses. If he or his family are sick and afflicted, deny him not the rights of hospitality. Give him as you would any object of charity if he be such, when you have paid him honestly and honorably.

It is believed that if our people understood that the funds of the conference will not be likely by years to pay the superannuated and supernumerary preachers, widows and orphans 30 per cent. upon their just claims for quaterage, no plan would be adopted by them, to leave the preacher or preachers of any circuit or station, in a condition to take a part of the small pittance provided for those who are dependent on the funds of conference, and have no other means of support.

Our people have often said, that if the preacher did not get his full allowance on his circuit, it would be made up to him at conference. But such ideas are founded in ignorance, for I will venture to predict that no effective man for years to come, will be able to obtain any thing from conference, if he receives twenty-five per cent. of his allowance from the people where he labors. And as there certainly is no appointment in the conference where the people are not able to pay one fourth part of the salary of their preachers, all should calculate that every effective man must get his living where he labors. And it is reasonable that he, according to Discipline, should take up a collection, towards the close of the conference year, to supply the wants of those who are wholly dependent on the funds of the conference; and no doubt the people would give for a charity like this. Surely they would not be applied to in vain; and if a small collection were raised in each circuit and station it would supply the wants of those dependent on conference for their support.

When I sat down, in the midst of all my cares and labors, I thought of writing but little; but as I progressed, ideas rushed in my mind, and it is possible that the patience of the reader may be wearied. It is however hoped that it will be attentively read, and if it is, the writer will be fully compensated.

J. W. HARDY.

NOTE.—The dates contained in the foregoing were taken from memory; they are thought to be correct, but possibly may not all be so.

Resolutions reported to the New England Conference, July 21st, 1836, by a Committee, and adopted by passing the following motion, viz:—

"Moved, that the resolutions be adopted, and that the Chairman be directed to have them published in Zion's Herald, and that each Presiding Elder be required to have them inserted in the Steward's Book of each Circuit and Station in his District."

Resolved, That all that is raised in circuits and stations, for the support of preachers, their families, after traveling expenses, house rent and fuel are supplied, shall be accounted as quaterage until the full amount of quaterage is paid.

Resolved, That whenever a committee shall heretofore be appointed in a district, circuit or station, the elder or preacher concerned, shall inform them of the amount he is entitled to receive as quaterage, and the committee shall in their estimate say how much in addition to the regular allowance, would be necessary to give him a comfortable support.

Resolved, That no appropriation shall hereafter be made at conference to any effective man, without the special act of the conference in such case, until the widows, orphans, superannuated and supernumerary preachers shall be provided for according to their respective claims, including all that effective men have received.

Resolved, That no effective or supernumerary preacher shall be entitled to an appropriation from the funds of conference, unless his certificate be made out according to the above resolutions.

JOHN W. HARDY,
JOHN W. CASE,
O. SCOTT,
E. BLAKE,

Committee.

The Editor of the Mississippi Christian Herald publishes the following. It is but a matter of justice to hear him.

A FAIR QUESTION SETTLED.
We cut the following from the last number of Zion's Herald:—

"P. S.—The highly important intelligence of the capture of Santa Anna, (as published in another column,) is strongly corroborated by the news advices from the seat of war—which were received too late for insertion this week. The work goes bravely on!"—Miss. Ch. Her.

We would like to ask brother Maffitt what "work goes bravely on?" As he is a minister of the gospel of peace, he cannot, of course, mean the work of slaughtering hundreds of human beings—or the work of perpetrating robbery, gambling, and oppression.

Will he tell us, what "work goes bravely on?"

THE ANSWER.—The work going on in Texas is the same which capped the crest of Bunker's Hill with fire and cloud—the same which shook the dwellings and pavements of Boston on the 17th of June, 1775. That was the "brave" beginning, and the work "goes on" quite as "bravely" now. The work to which we alluded was the carrying out of the immortal principles of the pilgrim fathers of Jamestown and Plymouth. Where they fought tyranny, they thunder; where stupid bigotry meets them, blood must flow; where snaky oppression crosses their path, the rush of embattled spirits is high and dreadful.

How dear once to the heart of New England literature was the principle of resistance to tyranny! How was Greece and Poland cheered for their poor attempts to do what Texas is bravely achieving!

But if the causes of this deep and bitter regret at the success of the Texian arms, expressed by the editor of Zion's Herald, arise from his sorrow at the breaking of the arm of Goliath, the "el brazo de Dios," which was hugging the mountains and suffocating the plains of Texas,—"we pity, and—forget!" It is heart-breaking to see the ancient and the venerable dashed, like molten images, on the rocks of reform; for, to the old in ruin, no renovation can come.

The mighty figure which has one foot in the sepulchre of Jesus, the other in the deepest dampest cell of the voiceless inquisition, crowned with the triple helm, seated on the fount of twenty millions of martyrs, recumbent on Europe and Asia, with one brawny arm thrown upon Africa and the other upon South America—the cold deadly brazen figures, beneath whose pressure life freezes and hope expires, interlocked with the mountain passes, the Eden prairies, and bewildering groves of Texas—to see this figure grow exceeding black and wrathful with sudden pain when its western arm is shattered by the thunderbolt of liberty,—and to know that not a single fragment of those brazen bones can ever come again to its fellow bone, must be exceedingly distressing to those who loved the idol.

HUMILITY.

BY WM. C. BROWN.

Humility!
How gracefully it fitteth wayward man.
How gentle is its voice, its speech how bland.
How peaceful its approach. No pomp attends
Its steps; but yet it wears a noble mien,
And, placid as the calm, unruddied lake,
That spreads its bosom to the vault above—
It speaketh feelings inwardly at rest.

Blest visitor of birth
Divine, come, smile on me. O, make my heart
Thy chosen home. Let thy angelic grace
Beam in my eye, sit smiling on my lip,
And every purpose of my heart imbue
With sweet benignity and love.
Thrice welcome guest! I run to thy embrace.
What sweeter care than thee, to entertain,
Heaven's fairest messenger of peace and love?
With heart obedient, I thy bidding wait;
Assured, if thou my teacher art, and guide—
Earth's humblest, loneliest spot, shall be to me
A sweet and pleasant home.

REVIVALS.

Strafford, N. H., Aug. 5, 1836.

BROTHER KINGSBURY—I transmit to you, for your disposal, a brief account of what the Lord hath done for our people on this circuit, during the two years past. This circuit embraces Barrington, Strafford, and its vicinity.

By request I commenced preaching in Strafford in June, 1834, previous to my being received in the travelling connection in August following. There was not at the time a single Methodist in the town, and Methodist doctrines were but little known. But the word was accompanied to the hearts of the people—lawmaker professors began to awake from their slumbers—backsliders began to return to the Shepherd and Bishop of their souls—and hardened sinners began to inquire what they must do to be saved. I think that in the course of a few months there was not less than forty souls hopefully converted, and a number of backsliders reclaimed. The subjects of this revival, in connection with many of the inhabitants, deeply felt the importance of having Methodist preaching, that they might enjoy the stated means of grace, and accordingly made their request to the Presiding Elder for a preacher to be sent them from conference. The request was granted, and in the providence of God, I was appointed to continue my labors on this circuit, which produced to small alarm on the part of many professed Christians, who evidently felt that the organization of a Methodist church would be intruding on the right secured to them by their fathers. I very soon received about forty persons on probation, and the most of them remain with us.

On the other part of the circuit I found a class of about thirty members, who had been under the pastoral care of a local preacher. I immediately adopted such measures as I thought best calculated to advance the Redeemer's kingdom, and our labor was not in vain in the Lord, for about ten souls were made to rejoice in a sin-pardoning God. Thus we feel to praise God for what he has done for us on this circuit. We have now nearly one hundred members in society.

Soon after my commencement here I felt and saw the necessity of erecting houses of worship. I was not alone, for many of our brethren and friends deeply felt its importance. But the infant state of the society, and the many embarrassments that we labored under, had a very deleterious influence. Still, in the strength of God, we commenced the work of erecting two churches,—one in Strafford, the other in Barrington,—and have succeeded in completing said houses in a plain but neat style. The houses are so disposed, as to leave the society unembarrassed. Thus I rejoice in God that the tree of Methodism is planted, and has taken deep root in a plain, where, but little more than two years since, its fruit was but little known.

E. D. TRICKER.

Willimantic, Conn., July 7, 1836.

DEAR BROTHER—Believing it to be the imperative duty of Christian pastors, to make an annual report of the state of the church and people of their respective fields of labor,—and believing, also, that the readers of the Herald are generally interested, I submit the following imperfect sketch, relating to the M. E. Church in this place.

Nothing specially interesting occurred with us, excepting the Marlborough camp-meeting, till the last of November, when we commenced a protracted meeting, which continued four days, day and evening, and was followed by a succession of evening meetings, a week or more. The result, though not as great and glorious as at similar meetings in many other places, transcended our most sanguine expectations. It was probably the best meeting of the kind ever held in Willimantic. The work of God, in the conviction and conversion of sinners, commenced with the meeting, and gradually progressed for more than two months, during which time between 30 and 40, including reclaimed backsliders, professed to obtain a saving interest in the atoning merits of Christ. All praise and glory be given to God.

There has recently been some revival at a lecture appointment connected with this station, in the east part of the town. Believers have been considerably quickened, and 6 or 8 have been hopefully converted to God. I ought in justice to say, that brethren WALKER and WILLIAMS of Mansfield circuit, were the principal instruments in this work of God. I rejoice to say that those who obtained religion, during our protracted meeting, and the revival which succeeded, have very generally, connected themselves with the M. E. Church; so that we have received 35 on probation. This number, however, includes some who were not converted the present conference year. The number admitted into the church, in full connection, from the probationary list, is 20; received by letter, 4; died during the year, 3; dismissed by letter, 25; withdrawn, 2; probationers discontinued by and with request, 13; expelled, 1. Present number in the church, including those on probation, 109.

During the two years I have been with this people, we have uniformly held, all seasons and weather, three public prayer-meetings weekly, which have been not only greatly promotive of the personal piety of many of the brethren, but have also been instrumental—eminently so—in carrying forward the work of God among sinners. Since November, 1834, the first Sabbath evening in the month has invariably been devoted to religious exercises in reference to the dying millions of benighted and degraded heathen, too long neglected. At these meet-

ings, many of which have been very interesting, the church are called upon piously, to pray, sing, and speak. Usually some portion of the time is appropriated to reading interesting intelligence from our missionaries, or extracts from addresses, speeches, &c., relating to the subject of missions. At the close we always take up a collection, to aid in disseminating the gospel among those for whom we pray, and who are perishing for lack of vision. The amount thus contributed since we commenced our monthly missionary prayer-meetings, is rising to \$40. Several "needless ornaments," viz., gold rings, gold pins, &c., have also been thrown into the treasury of the Lord.

Missionary Education Society.—This needful auxiliary to the missionary enterprise, has a place in the affections and contributions of a few, but is not as efficient as is desirable. We have, however, raised \$13.50 to promote its important interests.

Sunday School.—Several circumstances have conspired to diminish, somewhat, for the present, the number of our Sabbath school children. We are, nevertheless, by no means disheartened, and are resolved, by the grace of God, not to be. The teachers appear to be much interested, and are generally punctual and faithful in their responsible work and labor of love. The Lord reward them a thousand fold! Our S. S. Society, which is a very important auxiliary to our Sabbath school, numbers about 40 members, who are privileged for the sum of 25 cents annually, with access to a small, but interesting and precious library.

Female Benevolent Society.—Between 20 and 30 of the sisters and friends of our church have recently formed themselves into an association bearing the above title. The object of the society is to diminish, and ultimately liquidate a debt of considerable amount on our chapel. The terms of membership are, the payment annually of 25 cents, and from three to five hours' labor—semi-monthly, or 6 cents. The society has commenced well, and will, unquestionably, if its members take "Perseverance" for their motto, succeed, by the blessing of Heaven, in redeeming the church from its present pecuniary embarrassments.

In leaving this dear people, with whom and for whom I have labored, and prayed, and wept, and suffered, and sometimes rejoiced, for two full years, my sincere and earnest prayer is, that "Our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace," may "comfort their hearts, and establish them in every good word and work." Amen.

Yours, M. DWIGHT.

Manchester, N. H., August 8, 1836.

BROTHER KINGSBURY—As the friends of Zion are always comforted by hearing of the prosperity of the cause of Christ, I feel it a privilege to inform them through the Herald, that this conference year which is now about to close, has been a very pleasant and prosperous one with us on this station.

When I came to this place last August, I found a church of about 80 members, many of them much cast down and almost discouraged. The greater part of them were added to the church seven years before, through the instrumentality of brothers Brodhead and Lamb. This revival was powerful and general through the town. Many that were brought into the kingdom of our Lord then, have continued faithful, and one thing is worthy of remark, not one of the members has yet been called to die. But although the Lord has favored them with natural life, some of them have died spiritually. As I passed among the people they informed me by words accompanied with tears and sighs, that seven long years had passed since the work of the Lord had been revived to any extent in this place, during which time they had erected a house of worship, and had purchased a parsonage house, in a very pleasant part of the town, and having been prospered temporarily they had freed themselves from temporal embarrassments, and supported preaching all the time for two years. But still their neighbors, relatives, children, parents, and townsmen, were unconverted. What is to be done? was the inquiry. With feelings not easily described, we commenced our labors as a church.

The following was the result—before the close of the first sermon one young man was powerfully awakened, and after the third sermon the same day, in a class meeting, by tears, sighs, and trembling under the power of God, he gave evidence that the Lord had begun a great and glorious work; and the prayer of many was that he would carry it on in great power.

The fifth exercise of the day was to repair to a private house and unite in a prayer meeting, to pray for the one already awakened, and also for those yet unawakened. The service was profitable. The power of the Lord was made known in a glorious manner.

Thus in one day the state of things in the church was greatly changed. Hope was revived; and instead of a death-like gloom, a heavenly brightness pervaded the whole, and many could say the Lord has come indeed. A powerful and glorious revival followed, which spread for months, and many were sharers in it of all classes, from the aged down to the youth, and one of the number I trust is praising God in heaven.

On the whole I can say this has been one of the happiest years of my life. We are still favored with prosperity. Our prospects are encouraging. The congregation increases, and a great field of labor here presents itself to the servants of the Lord.

While we as a branch of the church of Christ declare what God has done for us, we earnestly desire the prayers of all that we may with all the saints share in the blessings of grace and of glory through the merits of our crucified Redeemer.

Yours, &c. W. S. LOCKE.

[From our Correspondent] UTICA, N. Y.

A Ride to Trenton Falls—their Location—an idea of their Beauty—Organic Remains—Moral Impressions of the place.

MY DEAR SIR—I have just returned from a visit to the justly celebrated TRENTON FALLS. They are in the town of Trenton, about 15 miles in a northern direction from this city. It may seem an extravagant enthusiasm to undertake a ride of 30 miles, and that a digression from the regular route, for the purpose of seeing a single object, but no one endowed with but an ordinary love of nature, will feel unrepented by a visit to these beautiful cascades. I started about 9 o'clock in the morning, by my favorite mode of riding, the saddle; many parties, made up of travellers, were on the road, in barouches and carriages, but owing to my superior conveyance, I was able to leave them behind me after another, and arrive at the place in about two and a half hours, so as to have sufficient time for a minute examination of its interesting scenery. The short route to these Falls affords nothing of particular interest to the stranger, but is sufficiently varied with valleys and hills not to be irksome. After passing through the village of Trenton, you immediately ascend a small hill on the summit of which is a finely situated hotel, where you dismount and prepare to descend to the stream which forms the cascades. The rivulet is called the West Canada creek. The falls are about 24 miles above its confluence with the Mohawk river; they extend along a distance of about two miles, and are six in number. A ridge of limestone, extending from the Mohawk to the St. Lawrence, crosses the bed of the river for about five miles, and it is by the tortuous channel which it has worn for itself through this ridge, with the numerous precipices which its waters for ages have been excavating, that an assemblage of natural features has been produced, which forms a landscape picture

unrivaled for beauty in, at least, the whole of the continent. The descent from the hotel, on the precipitous declivity, by numerous river, which lies entirely concealed, and is not perceptible until the very ravine through which the stream flows, reaching this position, your eye is gazed with wonder and delight beyond description, which is view. Above you lofty and lift their summits upward of forests, until within about 20 feet, the limestone is exposed in beautiful, the waters, which formerly, a thousand varied lines of it, tend out beneath your feet, sufficiently wide, with the exception where it is contracted to a few projecting so far as to form large, continued strata break pretty near a channel of varying width, its flow along with great rapidity, its surface smoothly like the surface of the small strip of sky perceptible over the hills, and the foliage on their ing over the reefs that their sweeping rapid as a lightning, which they have cut for themselves a serpentine course in rolling, and selves in the distance. No scenery a thousand times more tempted description, extending at suitable intervals, six splendid romantic precipices to depths with lofty embankments, in threatening cliffs, under which hensions, and here and there trees growing horizontally in over the winding waters as if or

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